Multiculturalism

Towards cultural competence

The Report of the Minister's Staff Advisory Committee on Multiculturalism

Province of British Columbia
Ministry of Social Services
FAMILY AND CHILDREN'S SERVICES
AUGUST 1992

Culturally Sensitive and Effective Social Services

Members of the Staff Advisory Committee on Multiculturalism
with the Honourable Joan Smallwood, Minister of Social Services

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Section I

Introduction

A. Executive Summary

B. Acknowledgements

C. The Minister's Staff Advisory Committee on Multiculturalism

1. Introduction to the Committee

2. Committee Members

3. Technical and Administrative Support

Section I Introduction

In 1988, the Government of Canada passed The Canadian Multicultural Act. The Act states that:

> "The Government of Canada recognizes the diversity of Canadians as regards to race, national or ethnic origin, colour and religion as a fundamental characteristic of Canadian society and is committed to a policy of multiculturalism designed to preserve and enhance the multicultural heritage of Canadians while working to achieve the quality of all Canadians in the economic, social, cultural and political life of Canada".

In 1988, British Columbia established the Advisory Committee on Cultural Heritage. Following major public consultation across the province, the Committee produced the Multicultural policy of British Columbia, which was adopted in April 1991.

Within the context of federal and provincial legislation and policy, the Honourable Joan Smallwood, Minister of Social Services, established a Staff Advisory Committee on Multiculturalism in February 1992. The Committee is composed of representatives from each of the Ministry's ten regions and a full time chairperson. Family and Children's Services Division provided consultation, technical assistance and administrative support. Committee members and the chairperson have direct experience with the Ministry's Family and Children's Services programs and are members of ethno-cultural minorities.

The Committee's overall mandate is to review policy, structure, practice and attitudes within the Ministry and to make recommendations to improve the cultural competence of the Family and Children's Services delivery system. While the Committee is focused on Family and Children's Services, some recommendations will be applicable to other Ministry program areas as well. The Committee's mandate and terms of reference are contained in Appendix A.

The Committee's goal is to provide practical ideas for improving service delivery to all peoples recognizing their ethnicity, colour, country of origin, belief or cultural backgrounds. Culture is to be seen as a value added asset, not a liability.

This initiative is very timely given the demographic and immigration patterns in British Columbia. In view of these changing patterns, the Ministry will face formidable challenges in providing an effective and culturally sensitive delivery system.

We can change the system to the benefit of all British Columbians by renewing and reorganizing the Ministry in order to face current and future challenges.

Charan Gill, Chairperson
Staff Advisory Committee on Multiculturalism

A. Executive Summary

In November, 1991, the Honourable Joan Smallwood, Minister of Social Services, announced the appointment of a Ministry Staff Advisory Committee on Multiculturalism. The Committee, composed of 12 staff members from across the province, represents a variety of ethno-cultural backgrounds. Charan Gill was appointed as Chairperson of the Committee. Technical support and assistance was provided by Family and Children's Services Division.

As stated in the mandate, the Committee's task was to provide a philosophical framework and practical ideas for improving service delivery to children and families. Specifically, the Committee was asked to:

- Advise the Minister on ways and means of enhancing the effectiveness of the family and children's services delivery system;
- Involve Ministry staff in the process of review;
- Propose suggestions for change that can be implemented through policy, procedural or training enhancements;
- Highlight options that might require legislative changes.

During the initial meetings, the Committee reviewed relevant literature and developed their mission statement, principles, goals and objectives. The importance of culture and the family are reflected in the mission statement, principles and objectives.

The review of legislation and policy traces the development of multicultural legislation in Canada and British Columbia. Federally, an official policy on multiculturalism came into effect in 1971. In 1977, multiculturalism was entrenched in Section 27 of the Canadian Charter of Rights and Freedoms. In 1985, Section 15 of the Charter came into force. Section 15 addresses protection of equality rights.

In British Columbia, the government proclaimed a multicultural policy in April, 1991. Since enactment of this policy, several ministries have developed multicultural initiatives. These initiatives, highlighted in the report, indicate that multiculturalism is increasingly being viewed as an important area. Recently, an Interministerial Committee was formed to provide a mechanism for information sharing and coordination.

The demographic review highlights British Columbia's multicultural composition and recent trends in immigration. Foreign-born individuals currently represent one-fifth of British Columbia's population. According to the federal government's Immigration Plan for 1991 - 1995, Canada will receive 250,000 immigrants each year from 1992 - 1995. British Columbia will receive 35,000 to 40,000 new immigrants in each of the years between 1992 and 1995. About 70 percent of all immigrants to British Columbia are from Asian countries. Approximately 80 percent of all immigrants arriving in British Columbia settle in the lower mainland, and 50 percent of recent immigrants have little or no English language ability.

A study conducted by Rivers and Associates Consultants (1991) found that 24 percent of all new immigrants are under 18 years of age. Of school aged immigrant children, 49 percent had no ability to speak English. Approximately 21,400 school aged immigrants will arrive in British Columbia between 1991 and 1995 without an ability to speak English.

Therefore, improving our cultural sensitivity and competence is necessary to meet the service requirements of our changing population.

The Committee adopted the Cultural Competence Model developed by Terry L. Cross, et.al. as a philosophical and practical framework. The model views culture as an untapped resource for many children and families, and provides a framework for analysing an organization's cultural competence. The cultural competence continuum conceptualizes a caregiving system on a continuum which ranges from cultural destructiveness to cultural proficiency, with a variety of possibilities between the extremes. The model also identifies essential elements which contribute to a caregiving system becoming culturally competent. These are: valuing diversity; cultural self-assessment; dynamics of differences; institutionalization of cultural knowledge; adaptation to diversity and a value base for cultural competence.

Cross maintains that improving cultural competence in an organization is a developmental process of which time, training, experience, guidance and self-evaluation are important elements. These elements must be applied at all levels of the organization, and must come together in a congruent whole called cultural competence.

The Committee addressed four areas of the Ministry in this report. These are: legislation and policy; structure, attitudes and practice. Sub-committees of the larger committee were formed to review and report on each of these areas.

Structure Sub-Committee

The Structure Sub-Committee reviewed delivery of child protection services, apprehension and placement in child care resources, support services and administrative services.

The Structure Sub-Committee made specific recommendations in each of these areas. The recommendations suggest ways in which to make Ministry policies, procedures and services more sensitive to cultural, family values and practices.

Legislation and Policy Sub-Committee

The Legislation and Policy Sub-Committee reviewed the Family and Child Service Act. Recommendations focus on the lack of adequate recognition of the importance of family and culture in the current act, and in Family and Children's Services Policy. The recommendations of this Sub-Committee will be of particular interest to the Community Panel reviewing the Family and Child Services Act. It should be noted that the Minister's Staff Advisory Committee on Multiculturalism presented to the Community Panel and shared many of its views and recommendations. The Legislation and Policy Sub-Committee makes eight specific recommendations.

Practice Sub-Committee

The Practice Sub-Committee provided a field level perspective of services to children and families. They reviewed current procedures around assessment, community-based services, and alternate care resources. While making specific recommendations, such as the need for comprehensive training and case-specific cultural assessment and planning, the Practice Sub-Committee pointed out the need for a unified and integrated community-based service network. The Practice Sub-Committee makes 15 specific recommendations.

Attitudes Sub-Committee

Attitudes are important at all levels and in all areas of the Ministry. The Attitudes Sub-Committee therefore approached their task from a broad perspective and pointed out that the Ministry, as a whole, has not yet fully recognized the need to become culturally competent and is at present a "mainstream" organization. They point out that staffing does not adequately represent minority populations in British Columbia. Further, current policy, structure and practice do not create a conducive environment for cultural competence. The Attitudes Sub-Committee makes specific recommendations around staffing, multicultural training and client contact.

Major Recommendations

The twelve major recommendations represent the synthesis of Sub-Committee recommendations and consensus by all committee members. The recommendations are practical and include both short-term and longer term initiatives. While the report and the recommendations are focused on Family and Children's Services, many of the recommendations are applicable to the Ministry as a whole. A summary of the recommendations is as follows:

1. Revision of the Family and Child Service Act to include family and cultural considerations.

2. Develop a Ministry-wide multicultural policy.

3. Develop program-specific policy and standards.

4. Develop a comprehensive staff training program.

5. Conduct relevant research and monitor and evaluate goals.

6. Review hiring policies and practices to encourage greater minority staffing.

7. Translate the Ministry's policies and programs into various languages.

8. Hire bilingual community liaison workers.

9. Create an upper management position to implement the recommendations. Adequate funding must be provided and targeted for multicultural initiatives.

10. Establish regional multicultural committees.

11. Create specialized multicultural units in the lower mainland.

12. Continue the Minister's Staff Advisory Committee on Multiculturalism.

Following from the key recommendations, the implementation strategy identifies short and longer term initiatives, specifies key activities required to implement each recommendation and provides realistic time frames for implementation.

In the concluding section of the report, the Committee points out that this report is the Ministry's first attempt at addressing multiculturalism. The report should therefore be viewed as a first step towards the development of cultural competence. Future work should include a Ministry-wide focus.

B. Acknowledgments

I wish to acknowledge the initiative taken by the Honourable Joan Smallwood, Minister of Social Services, to introduce the concept of culturally competent services to the Social Services delivery system. In addition, we received excellent support and cooperation from the Executive Committee. Ms. Suzanne Veit, Director of Family & Children's Services, provided some support and direction. John Paterson, Program Manager/Analyst, Family and Children's Services Division, provided support and assistance to the Committee and the Chairperson. John was helpful in developing the paper, and with writing and editing. He also assisted with group process and through his humour, helped the Committee overcome some of the hurdles.

Dr. Merry Woods from the Ministry of Health and Randi-Lee Taylor from the Progressive Indo-Canadian Community Services Society were very supportive in giving helpful ideas. Much credit goes to Carla Cranna who repeatedly and diligently made numerous corrections to several drafts. Members served on this Committee in addition to their regular duties. I am thankful to each and every Committee member for their collective effort, dedication and commitment in producing this document.

My gratitude to all who supported us during this process.

Charan Gill
Chairperson

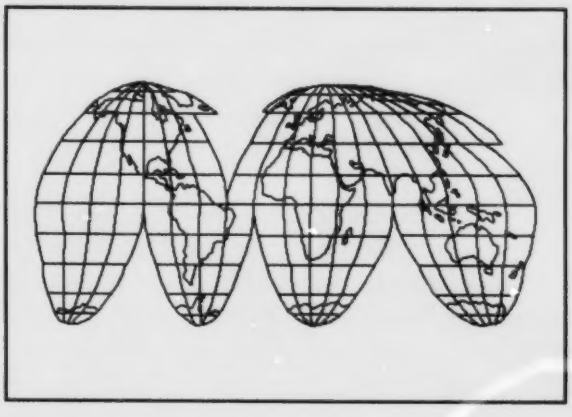
C. The Minister's Staff Advisory Committee on Multiculturalism

1. Introduction To the Minister's Staff Advisory Committee on Multiculturalism

On May 7, 1992, the Minister introduced the Committee in the House. Her introduction, as reported in Hansard is as follows:

HON. J. SMALLWOOD: I'd like the House to join with me in welcoming a group of people who are working with my Ministry. I announced a while back the appointment of an advisory committee on multicultural issues in my Ministry. I've had an opportunity to meet with them for the first time today. I'd like to individually welcome the chair of the committee, Mr. Charan Gill, Mr. Berhane Semere, Jag Sidhu, Lorraine Podovelnikoff, Margaret Lau, Pindy Gill, Gabriella Maio, Suresh Kurl, Bica Gomes, Walid Chahine, Alfredo Sepulveda, Wilma Clarke and George Johnston.

We have a virtual UN sitting around the table now advising our Ministry on cultural issues. These are all ministry staff, and we are very proud of the work they are able to do for us as a government.



2. Members of the Staff Advisory Committee on Multiculturalism

Charan Gill, Chairperson: M.A., B.S.W., M.S.W.

Mr. Gill has been working for the Ministry for the past 24 years. He was born in Hong Kong and raised in India and speaks Hindi, Urdu, Punjabi and Cantonese. For the past 15 years, he has been active in promoting multiculturalism and human rights.

Walid Chahine, B.S.W., M.S.W.

Mr. Chahine is a first generation Lebanese. He is currently working with Ministry of Social Services, Family and Children's Services in Prince Rupert.

Wilma Clarke

Ms. Clarke is a first generation Carribean - Canadian. She has been a social worker with the Ministry of Social Services for the past three and a half years, providing services to mentally handicapped children and their families. She is also a graduate student specializing in multicultural issues.

Pindy Gill, B.S.W.

Ms. Gill is a Social Worker in a Family and Child Service office in Burnaby. She is of South Asian background and has been very active in raising consciousness around issues facing ethnic and social minorities.

Bica Gomes

Ms. Gomes is a first generation Portuguese - Canadian. She has been employed for the past four years by the Ministry of Social Services, Family and Children's Services Division in Nanaimo, as a Permanent Ward Social Worker.

George Johnston (aka: Oguttu Omungu Odhiambo), B.A., M.A.

Mr. Johnston is currently a social worker in Salmon Arm and presently involved with the B.C. Anti-Racist Group as well as other organizations promoting multiculturalism. Since 1974, he has worked in a variety of social service positions, including work in the mental health area. A member of the Luo Tribe from Kenya, East Africa, he immigrated to Canada in 1969.

Suresh Kurl, M.A., Ph.D.

Mr. Kurl has been working for the Ministry since 1976. He has been a District Supervisor since 1983. Originally from India, Mr. Kurl has worked in the United Kingdom, United States and now Canada, where he has made British Columbia his home. Mr. Kurl is an advocate of Human Rights and Multiculturalism.

Margaret Lau

Mrs. Lau is a social worker on secondment to Family and Children's Services Intake Team, Vancouver West. She has been employed as a Social Services Information Worker at the Provincial After Hours Office in Vancouver and as a Financial Assistance Worker in the Mount Pleasant Area. Of Chinese origin, Ms. Lau emigrated from Hong Kong and currently is an active member in the Chinese Catholic community.

Gabriella Maio, B.A., B.S.W.

Ms. Maio is a first generation Italian. She has been employed for the past five years as a Social Worker with the Ministry of Social Services, Family and Children's Services Office in Burnaby.

Lorraine Podovelnikoff

Ms. Podovelnikoff provides Administrative Support in a Resource Unit/Area Office in Nelson. She is a fourth generation Russian - Canadian.

Berhane Semere, B.S.W.

Mr. Semere is a Social Worker in Prince George. He is originally from the country of Eritrea, on the horn of Africa.

Alfredo Sepúlveda, M.S.W., R.S.W.

Mr. Sepulveda has been working for the Ministry for the past 15 years. He worked as a Social Worker in Vancouver East and since 1988, at the West Vancouver Capilano District Office. He was born in Chile and speaks Spanish. For a number of years he has been involved in Multiculturalism and has been an active member of the Hispanic community. He is the former president of the Canadian Hispanic Congress BC-Chapter and currently is the President of the North Shore Multicultural Society.

Jag Sidhu

Mrs. Sidhu is a first generation Indo-Canadian. She provides Administrative Support in Victoria, Family and Children's Services Office, Child Resources West Team. Mrs. Sidhu is an active member of the Victoria Indo-Canadian Community and has assisted the Ministry in cross-cultural support and has acted as an interpreter for many years.

3. Technical and Administrative Support

Technical and administrative support was provided to the Committee by Family and Children's Services Division. The following Family and Children's Services Division Staff were involved:

Suzanne Veit
Director
Family and Children's Services

John Paterson
Program Manager/Analyst
Family and Children's Services

Carla Cranna
Administrative Support
Family and Children's Services

Section II

The Committee's Mandate

A. Mission Statement

B. Principles

C. Committee Goals and Objectives

Section II The Committee's Mandate

A. Mission Statement

The Committee's mission is to provide a philosophical framework and make recommendations on ways to improve the Family and Children's Services delivery system by increasing the cultural sensitivity and competence of the Ministry, its programs, and service providers.

B. Statement of Principles

The Multicultural Policy of the Province of British Columbia, provides the broad framework for multicultural initiatives within the province. Within the context and intent of that policy, and in accordance with the mandate of this Committee in Family and Children's Services, the Minister's Staff Advisory Committee on Multiculturalism embraces the following fundamental principles:

- The Committee embraces the concept of a multicultural society and views it as a source of strength and enrichment.

- The family is the basic unit of society. Ministry services should therefore be focused on efforts to strengthen the family unit.

- Families in all their forms are entitled to services which respect their racial, cultural and linguistic heritage.

- While the safety and well-being of children is of paramount importance, services should respect the family's right to privacy.

C. Committee Goals and Objectives

The Committee's Objectives are:

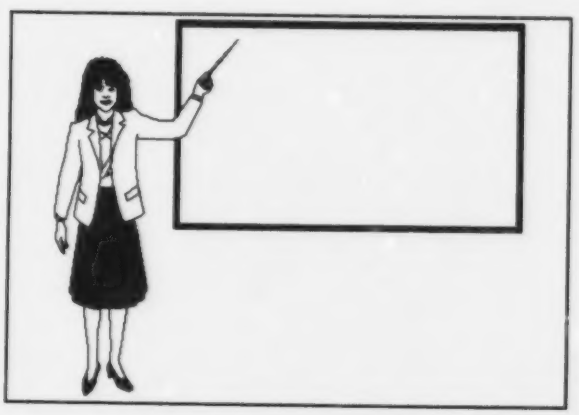
1. To develop culturally competent services. A culturally competent system of care acknowledges and incorporates at all levels, the importance of culture, the assessment of

cross-cultural relations, vigilance towards the dynamics that result from cultural differences, the expansion of cultural knowledge, and the adaptation of services to meet culturally unique needs.

2. To foster a work environment which promotes cross-cultural understanding and elimination of discrimination and racism.

3. To develop staff training in multicultural and race relation education for all personnel at all levels.

4. To develop programs in collaboration with the Government Personnel Services Division to ensure hiring and promotion of cultural, racial and visible minorities.



Section III

Legislation and Policy

A. Multiculturalism For All: The Evolution of Multiculturalism in Canada

B. Multicultural Initiatives in British Columbia

References

Section III Legislation and Policy

A. Multiculturalism For All: The Evolution of Multiculturalism In Canada

Canadian society has undergone rapid changes over the past couple of decades. Among these changes are the increasing number of immigrants and refugees from Asian and other countries who do not have English as their first language. In order to allow new immigrants to realize their full potential, we have to develop new strategies and a vigorous policy of multiculturalism that includes all people in the design of services.

Multiculturalism is a newly coined phrase to describe an age old reality for Canada. Before colonization, aboriginal communities themselves were multicultural with differing languages, religions, and cultural practices. Even during its formative years Canada has always had some portion of immigrants from minority groups. However, official multiculturalism was not established until 1971.

During the 1963 Royal Commission on Bilingualism and Biculturalism, many ethno-cultural groups expressed concerns over their exclusion from the process. After a strong representation from the ethno-cultural communities across Canada, the Royal Commission recommended a policy on Multiculturalism which came into effect in 1971.

Although diversity was recognized by the Bill of Rights of 1960, the Official Languages Act of 1969, the 1971 policy was the first step towards official multiculturalism in the Canadian Charter of Rights and Freedoms. This was followed by the Canadian Human Rights Act of 1977, and the inclusion of Section 27 of the Canadian Charter of Rights and Freedoms which states:

> "This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the Multicultural heritage of Canadians".

In addition, Section 15 of the Charter, which addresses the Protection of Equality Rights came into force in 1985, providing an even stronger basis for multiculturalism in law. Section 15 guarantees individuals not only equality before and under the law but also the equal protection and benefit of the law without discrimination.

Section 15 specifically prohibits discrimination based on: race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability.

During the 1980's the Federal Government commissioned several studies to gauge the effectiveness of official multiculturalism. Notable among these initiatives were the 1984 Royal Commission on Equality and Employment and the Equality Now Report. The Royal Canadian Mounted Police were one of the first federally regulated organizations to initiate national training programs in multicultural policing. Finally, on July 21, 1988 the Federal Multicultural Act came into affect.

Following the Federal lead, many provinces instituted policies on multiculturalism. Most of these policies came under the jurisdiction of Ministries of Tourism, Culture and Recreation.

Responding to the official Multicultural Policy of 1971, Mr. David Lewis stated:

> "The statement of principles will be a mockery and a betrayal of high ideals and objectives unless collectively we provide the funds to make the principles meaningful for the minorities in Canada, and unless we develop programs in consultation with the minorities, giving them every opportunity to participate in the development of programs rather than imposing such programs on them. Democracy requires this kind of consideration, and with all my heart I hope that the statement of principles will be followed with action which will make us all proud of our country".

A bold and determined intellectual leadership is required to meet the objective "Multiculturalism for All". The ultimate challenge to our Multicultural Policy is the full participation of all minority groups in Canada. Much has been achieved, but much remains to be done.

B. Multicultural Initiatives In British Columbia

British Columbia's Multicultural Policy

The intent of British Columbia's policy was to reflect the Government's belief in a strong and united community where all citizens see themselves as full participating members, with a responsibility to respect the law and contribute towards the common good of society. This policy stated the following objectives:

- To promote the full participation of people of all backgrounds into the mainstream of Canadian and British Columbian society, while encouraging the preservation and sharing of our rich cultural traditions.

- To encourage the removal of societal, structural and institutional barriers to full participation.

- To ensure that all British Columbians have equal access to programs and services.

- To sensitize institutions to the multicultural reality of society in order that services be delivered more effectively and equitably.

- To ensure that all British Columbians are treated equally and equitably irrespective of race, ethnic, cultural and religious origin.

- To ensure that every British Columbian has equality in employment and opportunity.

- To reaffirm that violence, hatred and discrimination based on a person's race, culture, religious and ethnic origin have no place in British Columbian society and to enact and enforce laws where and when such action is seemed necessary.

- To promote and support programs that foster cross-cultural understanding and mutual respect, multiculturalism and citizenship values as well as those that promote attitudes and perceptions that lead to racial harmony.

The multicultural policy was followed by several other initiatives to address inequity, particularly in the human service ministries. A number of employment equity studies raised questions regarding hiring, promotion and accreditation. Several of these studies found that the changing demographics of the workforce and concerns respecting employment equity suggest that alternative methods of establishing qualifications be considered. These studies also identified the lack of formalized reviews or audit processes in the selection, hiring and promotion policies within government ministries.

Ministry of Education and Ministry Responsible For Multiculturalism and Human Rights

On the recommendation of The Royal Commission of Education, an advisory committee was set up to define Multicultural and Race Relations Education and to recommend changes which support social justice.

The recommendations of the Advisory Committee are:

- the education system should reflect the changing demographics of British Columbia;
- the recognition and address of systemic and institutional inequities in power relationships in the education system;
- the promotion of cross cultural understanding;
- the elimination of discrimination and racism to foster a healthy working environment free of fear;
- block funds should be provided to co-ordinate race relations education;
- cultural and language interpretation be made available to ensure adequate representation from ethno-cultural minority groups;
- new initiatives to ensure hiring and promotion of cultural, racial and visible minorities;

It is expected that policy recommendations will soon be announced by the Minister of Education and Ministry Responsible for Multiculturalism and Human Rights.

Ministry of Attorney General

The Ministry of Attorney General has developed several community based agencies to meet the needs of various communities. These agencies include: The Peoples' Law School, Law Courts Education Society, The Native Advisory Committee, Legal Services Society and The Police Advisory Committee. Also, the Ministry is in the process of developing new initiatives such as culturally neutral terminology, a mechanism to license legal interpreters, and other such programs to address multicultural issues.

The Employment Equity Directorate has established a steering committee to report to the Minister on gender equity. Although the Ministry is well aware of the lack of representation by ethno-cultural communities in exclusive positions, no adequate provisions have been announced to address the under-representation. They are hoping to address culturally sensitive issues during the coming year.

Ministry of Health

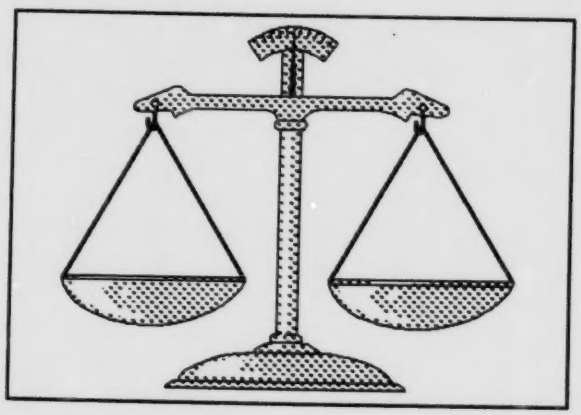
Based on the recommendations of the Royal Commission on Health Care, the Ministry of Health set up an internal advisory committee to develop strategies to serve our culturally diverse community. It also sponsored Health Care for Canadian Pluralism: Towards Equity in Health, a series of multicultural health symposiums in cooperation with multicultural community agencies and the federal government. The goal of these conferences was to explore ways to deliver health care in a culturally sensitive and appropriate manner. These conferences are an effort to sensitize and to raise awareness in the pursuit of equitable care for all cultural groups in the community.

The Ministry of Health is reviewing options on ways to modify the infrastructure of the health system to reach multicultural health objectives. The Ministry is also looking at innovative programs for cost sharing with other ministries. This means establishing multicultural centres to provide integrated human services to all consumers of government services. The Ministry is still in the process of developing a corporate policy.

Several other ministries have taken initiatives to improve their service delivery system. The Ministry of Women's Equality is focusing on employment equity issues. The Ministry of Economic Development, Small Business and Trade, through its government agents office is developing a resource bank to provide equitable services to identified linguistic, racial and cultural minorities. The Ministry of International

Business and Immigration, in response to projected patterns in global and local immigration, are preparing for future challenges. It plans to translate the Newcomers Guide into three other languages.

These initiatives indicate that multiculturalism is being viewed as an important issue within Provincial Government ministries. To provide a mechanism for information sharing and coordination between ministries, an Interministerial Committee on Multicultural Initiatives has recently been established by the Ministry Responsible For Multiculturalism and Human Rights.



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Section IV

Rationale

A. Demographic Review

Regional Overview by Ethnic Origin Chart

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B. The Cultural Competence Model

Section IV Rationale

A. Demographic Review

Multiculturalism: The Changing Landscape

Immigration is an obviously prominent feature of Canadian history. Its contribution to the country is summarized by the following statement from the Economic Council of Canada:

> "Immigrants and immigration are at the very core of our vision of ourselves as a historical entity and as a society. Excepting our aboriginal population, each of us is an immigrant or the descendants of immigrants who arrived sometime in the last 450 years. Early Canada was founded on immigration, and the belief persists that immigration remains essential for the country's prosperity and growth". (1)

While immigration has been an historically constant characteristic of Canada, numbers of immigrants, countries of origin and settlement patterns have varied considerably over time. Since 1951, people not born in Canada have made up about 15 per cent of the population.(2). The following will summarize some recent immigration trends for Canada.

Countries of origin of immigrants to Canada is a particularly important change. In the 1960's, more than four out of five immigrants came from Europe (including Great Britain), the United States, Australia and New Zealand. By the 1980's, only one out of three came from these countries; two out of three came from Africa, Asia, the Caribbean, Latin, Central and South America.(3).

Settlement patterns have also changed dramatically. Currently, visible minorities constitute about 17% of the populations of Toronto and Vancouver, about 10% in Calgary and Edmonton, and 7% in Montreal.(4). This trend likely reflects fewer opportunities in agricultural and resource sectors and greater opportunities in the manufacturing, service and technology sectors of the economy which are centered in urban areas.

Future Plans For Immigration

In 1990, the federal government introduced a five year plan "...to ensure that Canada will continue to enjoy the substantial economic, social and cultural benefits of immigration, while maintaining our strong humanitarian commitment to assist the world's refugees". The plan included extensive consultation with and is supported by business, labour and all levels of government. The plan will allow Canada to receive 250,000 immigrants each year from 1992 to 1995.(5).

Immigration To British Columbia

British Columbia will receive 31,000 immigrants in 1991 and 35,000 to 40,000 immigrants in each of the years between 1992 and 1995. Foreign-born individuals currently represent one-fifth of British Columbia's population. Increased immigration levels and the country's low birth rate will mean that immigration will form a larger proportion of the population in future years.

About 23,000 or 80 per cent of immigrants coming to British Columbia were destined for the Vancouver area. This is consistent with the Canada-wide trend to urban immigration and is expected to continue.(6).

Countries of origin of immigrants have also changed significantly. In 1990, nearly 70 per cent of the 28,000 immigrants to British Columbia were from Asia. In each year since 1979, Asian immigrants have accounted for the majority of new immigrants to the province.

More immigrants arrive through the Family Class designation than any other single category. In 1990, approximately 36 per cent (10,379) of immigrants came under Family Class.

Approximately 50 percent of recent immigrants have some English language ability. In general, convention refugees and members of designated classes such as spouses and dependents are least likely to have any knowledge of English. Recent research indicates that many immigrants do not possess the necessary English language skills to be successful in the labour market. This is particularly significant for this Ministry, as these immigrants will be the most likely to require ministry services and assistance.(7)

Children and their families who immigrate to British Columbia are of particular interest to Family and Children's Services, as some proportion of this population will require services from the ministry. A report prepared by Rivers & Associates Consultants for The Ministry of Provincial Secretary and Ministry Responsible for Multiculturalism and Immigration analyzed this particular population to determine the need for English as a Second Language (ESL) programs.

Rivers found that twenty-four percent of all new immigrants to British Columbia are under 18 years of age. Of school aged children (5 -17 years) arriving in 1990, 49 percent had no ability to speak English, while 51 percent had some level of proficiency in English.

Rivers estimated that approximately 21,400 school age immigrants will arrive in British Columbia between 1991 and 1995 without an ability to speak English.(8)

The following table shows English ability among school age immigrants by source of immigration. In 1988, 1989 and 1990, 77 percent of school age children from Asia, and 81 percent from South America, were unable to speak English on arrival in Canada.

Table 1
Estimated Number of School Age Immigrant Children
Unable to Speak English

Year	A Estimated Total Immigrants	B Immigrant Children 0-17 Years (A X .24)	C School Age Immigrants 5-17 Years (B x .80)	D School Age Immigrants Without English (C x .67)
1991	29700	7128	5702	3821
1992	33750	8100	6480	4342
1993	34000	8160	6528	4374
1994	34250	8220	6576	4406
1995	34500	8280	6624	4438
Total	166200	39888	31910	21380

Rivers concludes that "...it is reasonable to expect that many of the 3,800 to 4,500 school age immigrants with inadequate English who will arrive in British Columbia each year from 1991 to 1995 will require ESL assistance for periods of four to five years. The result will be an accumulation of these students in ESL programs over the coming decade." (Rivers; p.12.).

Acquiring English language ability is perhaps the most important step in adjusting to a new country. While not all immigrants will require this Ministry's assistance, many of those who do will be unable to communicate effectively in English. We will be increasingly challenged to provide culturally sensitive services to new immigrants requiring our services.

Regional Overview By Ethnic Origin

Data from the 1986 Census of Canada was used to compile a demographic profile by ethnic origin for each of the Ministry's ten regions. (see chart on page 26)

While the 1986 census is the most comprehensive source of information, immigration since 1986 is not reflected on the chart. Since 1986 there have been approximately 80,000 immigrants who have arrived in British Columbia.[8] About 64,000 (80 percent) of these will have settled in the lower mainland.

Information identifying ethnic background of Ministry clients is incomplete at this time. A review of the ethnic composition of caseloads would be useful and should be conducted in the future.

Implications

This review of immigration trends supports the need for culturally sensitive services throughout the province, with emphasis on the lower mainland and the larger urban centres. Service requirements will not be homogeneous. They will vary according to the specific ethnic configuration of the community being served. Service delivery will need to be flexible and sensitive to their various needs.

1986 Census of Canada

Social Services and Housing Regions
Population by Ethnic Origin

PED	EA	TOTPOP	SINGLE	BRITISH	FRENCH	ABORIG	BLACK	CHINSE	DUTCH	GERMAN	ITAL	JEWISH	POLISH	SCAND	SASIAN	UKRAIN	OTHSIN	MULT	BRIT	BRIFRE	BRIOTH	OTHMUL
SUBAREA 1 A VANCOUVER-RICHMOND																						
	511135	346145	130800	8225	3890	1475	61145	7380	21825	8510	8240	4355	6460	23280	7490	53175	164825	52330	15045	62470	34925
SUBAREA 2 B VANCOUVER-HOWE SOUND																						
	279165	180300	85130	6620	4815	785	22460	3225	9730	8800	1510	2370	4705	4440	3625	22160	98695	35345	9365	35285	18615
SUBAREA 3 C FRASER NORTH																						
	363080	224375	110025	9445	2455	1040	13785	7085	15650	10230	660	2415	7555	10760	7010	26050	138705	40060	13720	55545	29300
SUBAREA 4 D FRASER SOUTH																						
	385575	238275	119260	8970	3525	535	3910	18440	31435	2750	365	2560	7770	12420	7095	19270	147310	38805	13865	61235	33455
SUBAREA 5 F OKANAGAN-KOOTENAY																						
	272870	163135	83225	7470	2690	80	960	5205	20945	6110	180	2210	5415	1590	6550	20545	109860	28160	9925	46020	25510
SUBAREA 6 G CENTRAL INTERIOR																						
	197210	111550	59590	5055	4770	90	970	3780	12870	3155	50	1210	3965	3195	5325	7640	85595	21695	8675	36025	19280
SUBAREA 7 H PRINCE GEORGE-CARI																						
	172750	[illegible]065	47165	5830	9380	85	1045	3440	10575	1460	50	820	3720	4610	2865	7030	74750	16845	7200	31605	19080
SUBAREA 8 J NORTH																						
	136430	80915	33195	3870	15025	120	805	4075	7360	1085	105	675	3150	2230	2145	7060	55460	12450	5730	23305	13970
SUBAREA 9 K NORTH ISLAND																						
	221680	129215	78355	6455	7905	120	1640	4465	8020	2535	210	1195	4695	2815	2960	7730	92450	28240	9725	36715	17715
SUBAREA 10 L SOUTH ISLAND																						
	304710	183995	123450	6895	4595	260	5810	5810	9480	2095	845	1585	5000	3940	3225	10965	120640	44855	12805	43825	19205
REPORT TOTALS																						
	2844605	1755970	870195	68835	59060	4590	112530	62905	147890	46730	12215	19395	52435	69280	48290	181625	1088290	318785	106055	432030	231055

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B. The Cultural Competence Model

A key requirement of the Committee's mandate as identified in the terms of reference, is to provide a philosophical framework. In reviewing this requirement, the Committee recognized that to be useful such a framework would need to be practical, include all levels of the Ministry structure, and be relevant to the types of services which the Ministry is mandated to provide.

The reference model chosen by the Committee is the Cultural Competence model; "Towards A Culturally Competent System of Care: A monograph on Effective Services for Minority Services for Minority Children Who Are Severely Emotionally Disturbed", March, 1989. The document was prepared by Terry L. Cross, Barbara J. Bazon, Carol W. Dennis, and Mareasa R. Isaacs and funded by the National Institute of Mental Health, Child and Adolescent Services System Program (CASSP). This document proposes a practical and useful philosophical framework which the Committee adopted early in its tenure.

The development of an inclusionary model in a child and youth serving agency is the goal of Cross's monograph. The monograph proposes a model which provides both a philosophical and practical framework for developing a culturally competent system of care. Cross's work focused on developing culturally competent systems of care for minority youth, adolescents and their families.

The model views culture as an untapped resource for many children and families. The development of the cultural competence model was motivated by findings that minority children in the United States receive differential treatment than their Caucasian counterparts in caregiving systems. High rates of out of home placement is one of the many differences. Cultural traits, behaviours and beliefs are often interpreted as dysfunctions to be overcome. (Stehno, 1982).

The Cultural Competence Model is practical, applicable to all levels of the Ministry structure and relevant to a family and children's services system. The following will summarize the key concepts contained in this model. The reader however, is encouraged to read the monograph in its entirety to ensure a full and complete understanding. (Appendix B)

The Cultural Competence Model "... is defined as a set of congruent behaviours, attitudes and policies that come together in a system, agency or amongst professionals and enables that system, agency or those professionals to work effectively in cross-cultural situations. The word culture is used because it implies the integrated pattern of human behaviour that includes thoughts, communications, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group. The word competence is used because it implies having the capacity to function effectively. A culturally competent system of care acknowledges and incorporates - at all levels - the importance of culture, the assessment of cross-cultural relations, vigilance towards the dynamics that result from cultural differences, the expansion of cultural knowledge, and the adaptation of services to meet culturally-unique needs" (p.v) .

The Cultural Competence Continuum

The cultural competence of a caregiving system may be conceptualized on a continuum that ranges from cultural destructiveness to cultural proficiency, with a variety of possibilities between the extremes.

Cultural Destructiveness

This end of the continuum is characterized by attitudes, policies and practices which are destructive to cultures and individuals within the culture. A culturally destructive system assumes the superiority of one race and supports eradication of "lesser" cultures.

Cultural Incapacity

At this position, the system is not intentionally destructive, but lacks the capacity to help minority clients or communities. The system remains extremely biased, believes in superiority of the dominant group and assumes a paternalistic posture. Characteristics of cultural incapacity include: discriminatory hiring practices and lower expectations of minority clients.

Cultural Blindness

At this stage, the system believes that it is unbiased and that culture or colour makes no differences. It views all people as being the same. Such a system believes that traditional mainstream helping approaches are universally applicable and effective. Cultural strengths are ignored and assimilation is encouraged.

Cultural Pre-Competence

The culturally pre-competent system recognizes its weaknesses in serving minorities and attempts to improve some aspect of its services to specific minority populations. A false sense of accomplishment or failure, and tokenism are pitfalls at this stage. The pre-competent system has begun the process of identifying the issues, but often lacks information on what is possible and how to proceed.

Cultural Competence

Culturally competent agencies respect differences and pays attention to the dynamics of difference. They do continuous self-assessment, expand cultural knowledge and resources and adapt their service models to accommodate needs. Such agencies consult with minority communities and are committed to hiring unbiased employees. They also understand the interplay between policy and practice.

Cultural Proficiency

Culturally proficient agencies represent the most advanced end of the continuum. They add to the knowledge base by conducting research and developing new approaches and service innovations. They hire cultural specialists and advocate for cultural competence throughout the system.

> Cross concludes that: "...the degree of cultural competence agencies achieve is not dependent on any one factor. Attitudes, policies and practices are the three major areas wherein development can and must occur if agencies are to move toward cultural competence. Attitudes change to become less ethnocentric and biased. Policies change to become more flexible and culturally impartial. Practices become more congruent with the culture of the client from initial contact through termination. Positive movement along the continuum results from an aggregate of factors at various levels of an agency's structure". (p.18).

Essential Elements of Cultural Competence

Cross identifies five essential elements which contribute to a system's ability to become culturally competent. These are summarized as follows:

1. Valuing Diversity:
This means viewing differences are as important as similarities, and understanding cultural differences. Valuing diversity refers to understanding and respecting cultural differences.

2. Cultural Self-Assessment:
The system must have an ability to assess itself and have a sense of its own culture. Courses of action which minimize cross-cultural barriers can then be chosen.

3. Dynamics of Difference:
The dynamics of difference involves understanding the interaction between the system and cultures with which it interacts, and choosing actions which minimize cross-cultural barriers.

4. Institutionalization of Cultural Knowledge:
Every level of the system requires access to accurate cultural information about the population which it serves. Ongoing education for all levels of the system is important.

5. Adaptation to Diversity:
Each of the elements described interact to build a context for a cross-culturally competent system of care. As knowledge and understanding increases, the various aspects of a system's approach and services can be adapted to more accurately reflect the needs of minority groups.

Developing Cultural Competence

Cultural competence is a developmental process for any system or agency. Time, training, experience, guidance and self-evaluation are important elements of this process. These elements must be applied in the attitudes, policy and practice levels of the system, which must come together as a congruent whole called cultural competence.

"Attitudes can be cultivated through training, modelling and experience. Policy evolves through research, goal setting and advocacy. Practice grows with information, training and the development of new alternatives" (p.25).

Cross describes in detail the types of changes and initiatives required in each of these three levels to foster the development of a culturally competent system. These are summarized, as follows:

Legislation and Policymaking Levels

- Influence new and existing legislation to be culturally sensitive.
- Meaningful involvement of communities through task forces and advisory groups.
- Set standards for cross-cultural services.
- Develop training policies and programs for all levels of the system.
- Develop research and evaluation initiatives.
- Adapt funding mechanisms to improve services and service access for minorities.
- Develop a written mission statement.
- Develop resources and programs with minority communities.
- Include minority participation in decision making.

Administrative Level

- Commitment to cultural competence at all levels of the administration is critical for success.
- Agency self-assessment which includes complete knowledge of the demographic makeup of the population is an important first step. Compatibility of the agency's philosophy, policies and practices to the population served must also be reviewed.

- Recruit and train minority staff. Cultural competence should be included as a qualification. Community helpers in paraprofessional positions are effective in case planning and delivery of services.

- Comprehensive and ongoing staff training should use both workshop and on-site community settings. Community "experts" should be used.

- Program evaluations should specifically target minority populations.

- Services should be geographically accessible to populations served.

- The physical facilities should be inviting and comfortable for minority clients. Art work reflective of the culture(s) served can be used.

- Develop new service approaches to fit client need such as home-based and/or outreach services. Use of natural community networks is also important.

- Contracted services should be required to meet cultural competence criteria and standards.

Practitioner Level

- Worker commitment to the provision of culturally competent services is important

- Workers need an awareness of cultural differences and their own values, and an understanding of the "dynamics of difference". The worker must develop a dual perspective.

- Understanding behaviours within the client's context.

- It is essential to know where to obtain detailed information in specific cases.

The Committee also found that Byron Kunisawa's work "MULTICULTURALISM An Educational Perspective", provides an insightful historical perspective on overall organization responses to multiculturalism in the United States.

Kunisawa identifies that during the 1950's, organizations and systems were mono-cultural and assumed assimilation for cultural differences as a basic value. These "mainstream" organizations repressed bilingualism and biculturalism. The 1960's were a time of challenge to mono-cultural, exclusionary designs. Kunisawa terms the mono-cultural, exclusionary model the "exclusionary 70 percent model", meaning that it was designed for the 70 percent majority population.

During the late 1960's, the model was modified to the mutually exclusionary (70 percent + 30 percent = 100 percent) model. The 70 percent was for the majority population and a 30 percent special component was added for the minority population. The term 'multicultural' was introduced in the 1970's when cultural differences were coming to be seen as important. This model is still currently common.

Kunisawa states that in the next state in the development of multiculturalism, "We must finally develop processes which are inclusionary for cultural diversity rather than exclusionary for cultural conformity."

In his paper, "The Stragegic Approach to the Elimination of Racial Discrimination in Organizations" (1990), John Shaw analyzed the strategic plans of six British public organizations. Shaw's work is useful in identifying the successes and shortfalls of organizations which developed and implemented culturally sensitive policies and practices. Shaw's analysis provides useful information for future strategic planning and evaluation, but extends beyond the Committee's current mandate.

Section V

Sub-Committee Reports

A. Report of the Structure Sub-Committee

B. Report of the Policy Sub-Committee

C. Report of the Practice Sub-Committee

D. Report of the Attitude Sub-Committee

Section V Sub-Committee Reports

A. Report of The Structure Sub-Committee

Introduction To Sub-Committee Reports

The Cultural Competence Model identifies four levels of an organization which must be evaluated to develop an inclusive change strategy. The Committee formed four sub-committees to address each of the four areas. The four areas are: Structure; Legislation and Policy; Practice; and Attitude.

Each sub-committee prepared its own report and recommendations from the perspective of the individual members and available information.

Review Of Ministry Structure In Order To Recommend Ways Of Making The Structure Reflect The Needs Of Cultural Groups.

Introduction

The organizational structure of the Ministry of Social Services must be examined in order to facilitate the Ministry's capacity to accommodate future multicultural initiatives.

The development of a sensitive organizational structure to the multicultural agenda requires commitment and support at all levels and should parallel the ethnic and socio-economic realities of our society.

The intention of the Structure Sub-Committee is to recommend to the Minister some basic changes in the organizational structure. It is our hope that these changes will support ministry staff to respond to the needs, and to provide effective services to a culturally diversified population without an increase in workload.

This paper will focus on:

1. Constitution of the Ministry.
2. Delivery of Child Protection Services.
3. Apprehension and Placement in Child Care Resources.
4. Support Services.

1. Constitution of the Ministry

The Ministry's current structure reflects the mainstream Mission Statement thus:

"The Ministry serves the people of British Columbia by helping them during times of need and assisting them to regain or achieve self-sufficiency".

The Ministry has a statutory mandate to provide:

1. Child Protection Programs.

2. Income Security Programs.

3. Services for the Mentally Handicapped.

The Mission Statement mandate and goals do not specifically include cultural sensitivity or competence. This lack of inclusion of cultural competence is indicative of a strong mainstream bias which is reflected throughout the organization.

Cultural Diversity

An organization, particularly a service organization such as the Ministry of Social Services, must have the means of establishing and maintaining an acceptable level of service quality. There is no position in policy decision making areas to advocate multicultural issues. A major concern is that issues of multiculturalism will not be on the table on a regular basis, even though a significant proportion of the Ministry's clients are of minority background.

At present, district offices operate on mainstream standards and practices which continue to evolve from an interplay between policy and personal standards of more than 160 district supervisors. Local variations in practice may result in an ethnic family in one district receiving service substantially different from that received by another ethnic family in another district under similar circumstances.

Recommendations:

1. The Mission Statement should require goals for child protection and support services as follows:

   - To receive and investigate reports of abuse and neglect of children. This goal is to be fulfilled in a culturally sensitive manner which maintains and restores the integrity of the family whenever possible.

- To provide culturally sensitive care and support services which assist mentally handicapped individuals to achieve maximum independence and to participate as full members of their communities.

2. Establish two district offices in the Lower Mainland. The purpose of these offices would be to provide specialized cultural information, consultation and assistance to all offices in the province.

3. Adequate funding should be established for multiculturalism to include personnel, travel expenses and staff training, in order to give credence and commitment to this process.

4. Multiculturalism should be the responsibility of an Assistant Deputy Minister.

2. Delivery of Child Protection Services

In the process of delivery of child protection services, the procedures, investigation, apprehension and placement in resources are examined.

While investigating a complaint, language may be a major barrier. A lack of appropriate resources and time, predominately on the part of the worker, may result in an inaccurate assessment. Client's needs may not be obvious and their reactions can often be misinterpreted due to cultural differences. Assessments remain inadequate when information from the extended family and community are not solicited.

The list of risk factors included on the intake form used by social workers is based on mainstream values. Many of the Ministry practice tools do not give allowances for cultural practices of clients. Translation and interpretation are not often available when needed.

Recommendations:

1. The provision of backup workers would give the investigating worker more time to gather information regarding the family and its cultural background.

2. All workers in district offices should be aware of their own cultural biases.

3. The Ministry requires cultural consultants, planners and coordinators to advise, interpret and translate. Staff with special cultural expertise should be available.

4. Coordination and liaison with other ministries, such as Health, Education and the Attorney General is required to ensure that cultural competence is coordinated throughout the government. An interministerial committee is a necessity.

5. A directory of multicultural services and projects should be compiled and updated regularly.

6. Risk assessments should include the cultural and family context and the plan for children in care should include culture and family as factors in planning.

3. Apprehension and Placement in Resources

Apprehension is a traumatic event. It may be even more traumatic in minority cultures, where a child's removal from his/her family is also removal from the extended family and community. The cultural context and impact may not be fully considered.

After apprehension, placement of the child may be at the first available vacancy with little regard for the cultural appropriateness of the placement. Multiple placements are common.

The following recommendations could help to alleviate some of the problems with apprehension and placement of minority children.

Recommendations:

1. Family and cultural assessment and planning must be included in all phases of the Ministry's involvement with a family. The child's perception of his/her involvement and how it relates in the assessment process should be included as part of the assessment planning process.

2. The Ministry should increase efforts to recruit culturally competent caregivers.

3. All Ministry staff must have an awareness and understanding of cultural values and practices.

4. Recruitment of alternate care resources should explore cultural understanding in applicants. Ongoing training should be provided.

5. There should be recognition given to resources with skills to accommodate residents of different cultures.

6. Every effort should be made to place children in culturally sensitive resources.

7. Cultural competence must be written into contracts and licensing standards.

4. Support Services

In special services to children and support services for youth, child care workers (CCW) are hired directly by agencies. Their income is related to the amounts of time worked, hence it can be unpredictable. Competent CCW's may not want to stay because of the fluctuation in their paycheques. When a child care worker is assigned, the plan of action is usually undefined, although the goal is specific. The child's social worker is generally unaware of the CCW's competency in cultural sensitivity and is unable to monitor if the cultural needs of the child are met.

Agencies that receive funding from this Ministry to provide services to the community at large, are usually staffed by mainstream employees. Counselling approaches rarely take on a cultural dimension. Referrals for services are often made to agencies which may not be culturally sensitive.

Recommendations:

1. Agencies which receive funding from the Ministry should be aware of the philosophy and commitment of this Ministry and The B.C. Government towards making services culturally competent.

2. Cultural competence should be written into licensing standards and contracts.

3. The Ministry should designate funds for agency's staff development. Agencies should be encouraged to hire more ethnic minority workers.

4. Child care workers (CCW's) ideally should be employees of the Ministry where the relationship with the line worker is much closer and where monitoring is more direct. Minimally child care workers should be salaried with closer monitoring of the agencies to train their child care workers to become culturally competent.

5. Community agencies must be encouraged to hire culturally competent staff, and to upgrade their staff training to include issues relevant to cultural groups.

6. Ministry staff should not use client's family members as interpreters.

B. Report of the Policy Sub-Committee

Introduction

Immigrants travel to unknown lands with their own cultural road maps. They soon realize that their road maps are ineffective. Planning for emigration was exciting and fanciful but to reroot their lives in the new country is frustrating and frightening because they have left their familiar support system behind.

Consequently, a search to fill this emotional vacuum begins. The need to elevate material status becomes their driving force, pushing them directly into the open fields of competition, failures, frustrations. They may also experience racism for the first time. Before they left their country, they were oriented to emotionalize life, now they rationalize it. In the process of this search for happiness, they become painfully aware that there are no substitutes for the people and the environment they were so emotionally bonded to.

It is common sociological observation that families bring with them cultural beliefs, traditions and patterns of behaviour cast into a special mold of its culture.

A time comes in their lives when their own children question and challenge the values of their culture and scrutinize the practical value of those burdensome traditions. The loss of confidence in their value system and confusion around the new systems creates both internal and external conflict.

They have lost their natural support systems and now they are faced with new rules and regulations. The process of immigration means a loss of the natural support system to many families. They no longer have extended family support and therefore, immigrant families often function in isolation. They lack awareness of community support systems in government social services.

Family and Child Service Act

The Family and Child Service Act (1984) is currently focused on child protection to the exclusion of family and cultural considerations. While child protection is important, it must be framed within the family, cultural and community context. The Family and Child Service Act is implemented through policy. Under this Act guidelines and standards have been set which no longer serves the needs of the existing population. The changing demographics require a change in the Act. There is a variety of family structures, child rearing practices, inter-generational and gender relationships which differ from what is considered the norm of the predominant culture.

Mediation

Conflicts between parents and children may be caused by the difference in values. The children are often caught between two cultures; one at home and the other with their peer group. Clash of values requires mediation. Mediation must be attempted by the Ministry prior to removal of the child where cultural conflicts are involved. This will reduce the adversarial nature of the Ministry's interventions and will expedite the process of conflict resolution. The mediation process could facilitate communication, providing counselling and education to families from ethnic and linguistic minorities in a non-threatening, empowering atmosphere.

The process of mediation could facilitate the problem-solving role of the social worker, enabling the parents, extended family and members of the natural family support system to become involved in the decision making and planning to keep the family together.

Services to families and children are mandated in several pieces of legislation. Services provided under the G.A.I.N. Act, the Adoption Act, the Family Relations Act and other program areas of the Ministry of Social Services require equal cultural sensitivity in its delivery.

Recommendations:

Therefore, within the statement of principles, mission statement, and philosophical framework outlined at the beginning of this report, we recommend the following:

1. The Family and Child Service Act requires revision to include the importance of family, including extended family, and cultural community. Child protection services should be provided in a manner that reflects a partnership among the state, family, child and community.

2. The family exists as the basic unit of society and its well being is inseparable from the common well-being. The concept of family should be expanded so that it includes the extended family and significant others. The extended family concept should be incorporated through the body of the Act.

3. To include as part of the Principle and Statement of Intention that "the family's culture, religious racial and linguistic heritage must be respected".

4. To eliminate the term "apprehension", which can only be translated into other languages as "arrest" or "capture", becoming threatening and misunderstood. Instead, the word "removal" should be used.

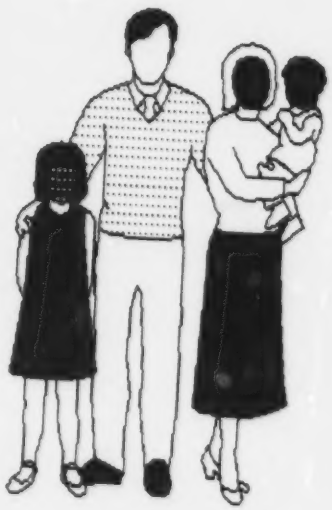
5. In the Interpretation Section of the Act, a definition of "family" is necessary and the extended family must be recognized.

6. In the Interpretation Section, the concept of "foster home" needs to be changed as it does not exist in other languages and cultures, consequently it cannot be translated as such. Therefore, we suggest that a better term could be "alternate" home or "substitute home".

7. Voluntary or court ordered mediation should be incorporated into the Act.

8. Prior to permanent committal of any child, relatives must be considered as an alternate placement to natural parents.

9. The placement of children must be culturally appropriate whenever possible. Should the child be placed in a home different than his/her own culture, the provision should be made in the Act to preserve his/her cultural heritage.



C. Report of the Practice Sub-Committee

Communication between workers and clients from different cultural groups is a significant challenge that workers and clients encounter. For a number of clients, English is a second language; thus, their English language proficiency may vary due to a number of factors (i.e. country of origin, length of time in British Columbia, degree of integration, etc.). Language barriers create difficulties in communicating the Ministry's role, mandate and services to clients. This is further complicated by the fact that many of our clients come from countries where there are few government services and where government may be perceived as corrupt and threatening.

Due to the language and cultural barriers, workers regularly require the assistance of interpreters and cultural consultants. However, it has been an ongoing obstacle for workers to access qualified interpreters and consultants. With new child protection standards which contain strict time frames for responding to protection cases and given the general unpredictability of workers' caseloads, it is even more difficult to access interpreters and cultural consultants on short notice. Workers must often proceed on their own which may result in misinterpretations and frustration for the worker and client.

Assessment

Thorough investigations and assessments are very time consuming. Workers are compelled to spend extra time with families in order to do accurate and culturally sensitive assessments. The reality of the present workload situation makes it very difficult to spend the required amount of time with these families. However, if social workers are to assist families in resolving their problems and maintaining the family unit, then workers need to be given the time to do cultural assessments and have them become an integral part of the treatment plan.

To assess a family on a cultural basis, one must see the family in a historical cultural context. Workers must be sensitive to the different cultural traditions, customs, behaviours, beliefs of the

different cultural groups and how they influence family/individual decisions. Lack of knowledge of these issues on the part of the social worker may cause the worker to label the family/individual as dysfunctional, resistant or aggressive. Workers also need to be aware of their own values, beliefs and biases and understand how these may affect their assessments, especially risk assessments. At present, many workers use "mainstream standards" as a basis for doing the risk assessments. However, workers need to employ ethnographic interviewing techniques in order to allow workers to see the world through the client's "cultural lens" and understand and respect the family's dilemmas. This will help workers avoid stereotyping and making interpretations based on mainstream norms. The above criteria also must be applicable to contracted agency staff. The interventions in the family system, whenever necessary, become easier when the workers are culturally sensitive and are able to relate to the needs of the family in a culturally competent manner.

Community Based Services

Services available are based on the needs of the mainstream population and do not take into account cultural differences. As a result, clients who belong to different cultural groups may be referred to services that they are unable to relate to and which do not meet their needs. Contracted resources should ensure that their staff are trained and knowledgeable about cultural differences.

The community based agencies who serve ethno-cultural communities need to be financially supported so that their workers have wage equity with other helping professionals. Multicultural and multilingual workers can help bridge the gap between the community and the institutions in a non-threatening manner. The workers and institutions need to be free from bias and racism. This will allow services to be rendered from the client's perspective rather than the worker's perspective.

Alternate Care Resources

In cases where children are removed from their home and placed in alternate care, attempts should be made to place the children in a resource that matches their cultural background and which preserves their cultural heritage. Caregivers should receive cross cultural training.

Alternate care resources should represent the community. Culturally appropriate resources will help the child to develop positive identification with his/her culture. This may alleviate anxiety of the parents who may believe that their child will lose his/her culture when placed in an environment different from their own. Parents try to put cultural boundaries around their children when the children are young in order to preserve their culture. During adolescence many children seek their own identity and this often creates parent/child conflict. This is common because children are caught in two cultures and tend to go with their peer group rather than conforming to their parent's culture. Workers need to be very sensitive and avoid polarization (with the child or the parent). The worker needs to understand and appreciate both the child and parent's situation. Workers may tend to side with the child as the child's values may be more mainstream.

Prior to intervening with the family system, a thorough cultural assessment should be conducted. This will provide information on the extended family so that the worker can explore other resources before placing the child in an unfamiliar alternate home. Attempts should be made at placing children in long term or adoptive homes with the extended family or in homes with the same cultural background.

Comprehensive Services

The Ministry should attempt to provide an unified and integrated delivery system. Specialized units should be developed and staffed by cultural consultants and community development workers who are accessible and available to workers and families. These units should be able to educate people about the Ministry's role and mandate.

Funding should be available to community based agencies with a multicultural focus. These agencies should provide trained interpreters and cultural consultants who follow a code of ethics. These professionals should be accessible, accountable and available to the Ministry of Social Services staff to assist in investigations and assessments when dealing with different cultural groups. All staff need core and ongoing training with a multicultural focus. This training should be available to the staff at all levels in order to promote cultural awareness and sensitivity.

Recommendations

1. Hire community development workers from different cultural groups to assist in educating people about the Ministry's role, mandate and services. The main function would be to network and liaise with community based groups.

2. Information regarding the Ministry of Social Services role, mandate and services should be available in different languages and presented through different media (i.e. pamphlets, presentations, community radio, television and newspaper).

3. Provide staff at all levels with ongoing training in order to promote cultural awareness and sensitivity. Training should include opportunities for staff to identify their own values and biases and how they influence or impact their practice.

4. Standards and risk assessment should be re-examined in order to allow for cultural differences.

5. Ethnographic interviewing techniques should be used.

6. Trained interpreters and cultural consultants who follow a code of ethics should be accessible, accountable and available to Ministry staff when social workers are doing investigations, assessments and planning.

7. Every family and child must have a cultural assessment and plan on file.

8. Expectations of social workers, policy and procedures should be re-examined in order to allow flexibility when dealing with families from different cultural groups.

9. The Ministry should attempt to provide an unified and integrated delivery system.

10. Community based agencies who provide multicultural services should be expanded through Ministry funded program areas.

11. Contracted agencies should ensure that people from different ethnic minority groups are recruited, trained and paid an equitable wage.

12. Contracted services should meet cultural competence requirements.

13. The Foster Parent Association, in cooperation with the Ministry, should provide training to foster parents in order to assist them to be more culturally aware and sensitive.

14. Alternate care resource selection criteria must ensure that different cultural groups are represented within local communities.

15. Policy and procedures around placement of children from different cultural groups should be evaluated to ensure that children are placed with extended family or within the same culture so that children are able to develop and enhance their cultural identity.

D. Report of the Attitudes Sub-Committee

Introduction

The Ministry of Social Services provides mandated services to a population which is becoming increasingly culturally diverse. We have not yet fully recognized the need to adjust to this change. The organization as a whole has the attitude that clients have the ability to deal with a 'mainstream' organization and that our helping approaches are universally applicable. Our system generally reflects the belief that colour or culture makes no difference and that the needs of all people are the same.

The Ministry's current staffing pattern is not fully representative of the minority populations of British Columbia. Historically, our organization has been culturally blind, and this has led to restricted minority access to staffing positions and has limited promotional opportunities for minority employees within the Ministry.

Existing policy, structure and practice do not lend themselves to creating an environment in which cultural competence can be accomplished.

In order to serve our changing client population, staff at all levels of the Ministry must become culturally aware and competent. The following recommendations will assist the Ministry to increase the cultural competence of the organization.

Recommendations:

Staffing

While specific data is not available at this time, Ministry staff do not appear to reflect the cultural groups which they serve. Lack of minority representation is most obvious at the supervisory and management levels of the organization.

1. In order to raise the profile of multiculturalism and to coordinate multicultural initiatives, the Ministry should establish a senior management level position responsible for multiculturalism.

2. The panelling process used to select staff does not always recognize the value of cultural differences. Cultural competence is to be included in the panelling criteria which are used to qualify applicants.

   a) Those conducting interviews must have cross-cultural training.

   b) Cultural competence should be included in job descriptions and job evaluations.

3. Our Ministry must make a conscious effort to recruit ethnic minority personnel in the field, in management and in key Ministry positions.

Multicultural Training

Extensive multicultural training is required for all staff at all levels of the organization. Training is a major tool for improving the Ministry's cultural competence and in overcoming resistance and barriers.

Recommendations:

1. The immediate initiation of regional workshops related to issues of cultural competence. These workshops may include contracted facilitators and guest speakers from the various cultural communities. Workers would be encouraged to discuss, debate and share ideas, in regards to the influence of cultural issues on their practice.

2. The development of a long term, intensive training program for all Ministry staff, with specific funds allocated for the program.

3. Culturally competent Ministry staff are to be selected and trained to become facilitators in the training program.

4. Training for senior and local management is to include an understanding of the dynamics of interaction in an ethnically diverse population. This training is necessary not only in terms of serving a culturally diverse clientele, but also in terms of working with a culturally diverse staff within the organization.

5. Our organization must strongly recommend to the schools of social work, that course work in multicultural issues become a mandatory part of their curriculum.

Client Contact

It is imperative that social workers assess the client within the client's cultural context. Various cultures manifest beliefs, traditions and patterns of behaviour which can be significantly different from those of the mainstream. If we do not view and understand families within their cultural context, negative stereotyping and inaccurate assessments of the family and individuals can result.

Recommendations:

1. To meet the needs of the variety of ethno-cultural groups, the Ministry should utilize the expertise and knowledge of the groups themselves.

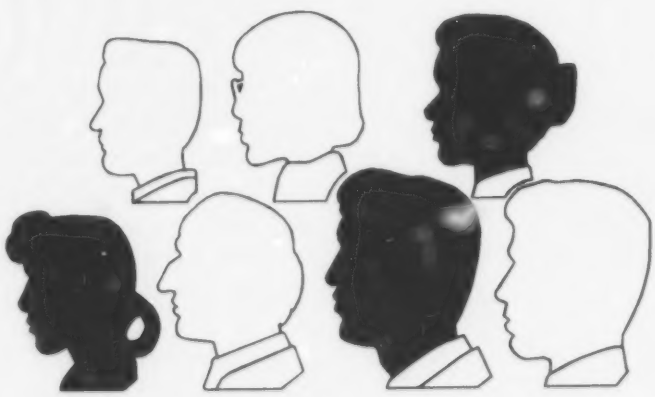
2. The involvement of minority representatives on advisory committees and in administrative review processes should be encouraged.

3. More time must be made available for ethnographic assessment. Current caseload demands do not allow adequate time for necessary ethnographic assessments.

Conclusion

Due to the culturally diverse nature of clients served by the Ministry, the need for staff to be knowledgeable of the intercultural and intra-cultural similarities and differences of the client population is of paramount importance. The goal of cross cultural training is to create within our service delivery system policies, attitudes and practices that are non-discriminatory. Training will assist workers in viewing the values of all cultural groups with respect and understanding.

The Ministry shall implement the Multicultural Policy (of the Province of British Columbia) to provide direction and to communicate the importance of multiculturalism to all staff.



Section VI

A. Major Recommendations

B. Implementation Strategy

C. Concluding Remarks

Section VI

A. Major Recommendations

Introduction

Following from the four Sub-Committee's reports, a consensus building approach was used to develop the twelve recommendations contained in this section. The recommendations are therefore, a synthesis of the Committee's work. The Committee's recommendations are as follows:

1. ***Revision of the Family and Child Service Act***

The Family and Child Service Act (1981) is currently focused on child protection to the exclusion of family and cultural considerations. While child protection is important, it must be framed within the family, cultural and community context.

The Family and Child Service Act requires revision to include the importance of family, including extended family, culture and community in providing child protection services, and to reflect a partnership between the state, family and community and child.

2. ***Ministry-wide Multicultural Policy***

The Ministry should, through consultation with community groups and service consumers, develop a multicultural policy to communicate the importance of multiculturalism to all staff, and to provide direction.

3. ***Program-specific Policy and Standards***

Family and Children's Services should develop culturally sensitive policies and standards of practise, in consultation with ethnic communities.

4. ***Staff Training***

A comprehensive core training program is required for staff at all levels of the Ministry. The program should be flexible enough to accommodate the different needs at each level.

5. ***Research, Evaluation and Monitoring***

The capability to conduct relevant research and monitor and evaluate goals is required if multicultural initiatives are to be successful.

6.	***Personnel***	Ministry staff is not ethnically representative, particularly at the management levels of the organization. Hiring policies and practices must be reviewed to increase employment opportunities for minorities.
7.	***Language***	Information on the Ministry's policies and programs must be made available in various languages. The hiring of bilingual interpreters and family support workers is also required to overcome the language barrier.
8.	***Community Workers***	To improve the Ministry's visibility and effectiveness within ethnic communities, bilingual community liaison workers are required.
9.	***Multicultural Coordination***	An upper management position shall be created to ensure that the recommendations of the Staff Multicultural Advisory Committee are implemented. Adequate funding must be provided and targeted for multicultural initiatives.
10.	***Regional Committees***	Regional multicultural committees should be established within the Ministry to facilitate communication and provide field input on multicultural issues and initiatives.
11.	***Specialized Multicultural Units***	Specialized ethnic consultation units to provide consultation and information on a provincial basis should be established. They should be located in the lower mainland area.
12.	***Provincial Staff Advisory Committee on Multiculturalism***	A provincial Staff Advisory Committee On Multiculturalism should be in place and continue to advise the Minister on multicultural issues.

B. Implementation Strategy

A proposed implementation strategy has been developed following the 12 recommendations of the Committee. It is anticipated that the recommendations will be accepted.

The key initiatives and tasks required to implement the recommendations are as follows in summary form:

Short Term Initiatives
- up to 12 months to completion

Long Term Initiatives
- 12 - 24 months to completion

Short Term Initiatives include:

1. Review and Acceptance of the Report by the Minister and Executive Committee

   Activities: Input to the Community Panel, distribution of the Report and approval a Multicultural Manager Position.
   Timeline for the completion of all Activities: Sept./92.

2. Developing A Multicultural Training Package

   Activities: Develop the training package, identify regional trainers, train regional trainers, establish regional training plans, conduct regional training and establish regional multicultural committees.
   Timeline for Completion: May/1993.

Longer Term Initiatives:

1. Establish Research and Evaluation Capabilities

   Activities: Conduct an ethno-cultural staff review; reviewing personnel policies and the panel process.
   Timeline for completion: August/1993.

Communication:

Activities: Translation of pamphlets, review the need for interpreters and community workers.
Timeline for completion: November/1993.
(Could be advanced if required)

Establishment of Specialized Multicultural units

Activities: Develop a detailed proposal, research locations and develop an implementation plan.
Timeline for completion: December/1993.

Develop Ministry-wide Multicultural Policy

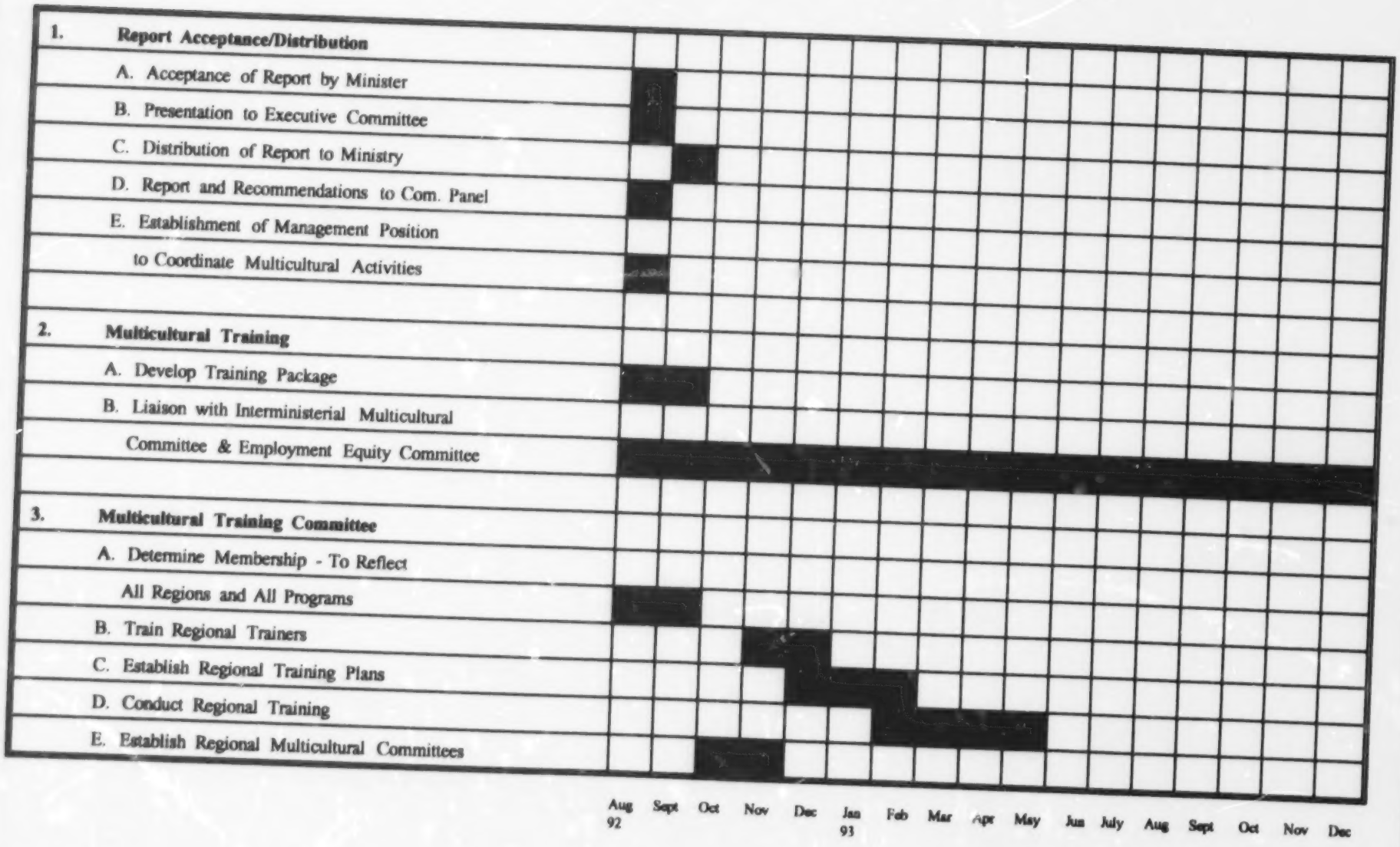
Activities: Develop a consultation plan and a plan for policy development.
Timeline for completion: December/1993.

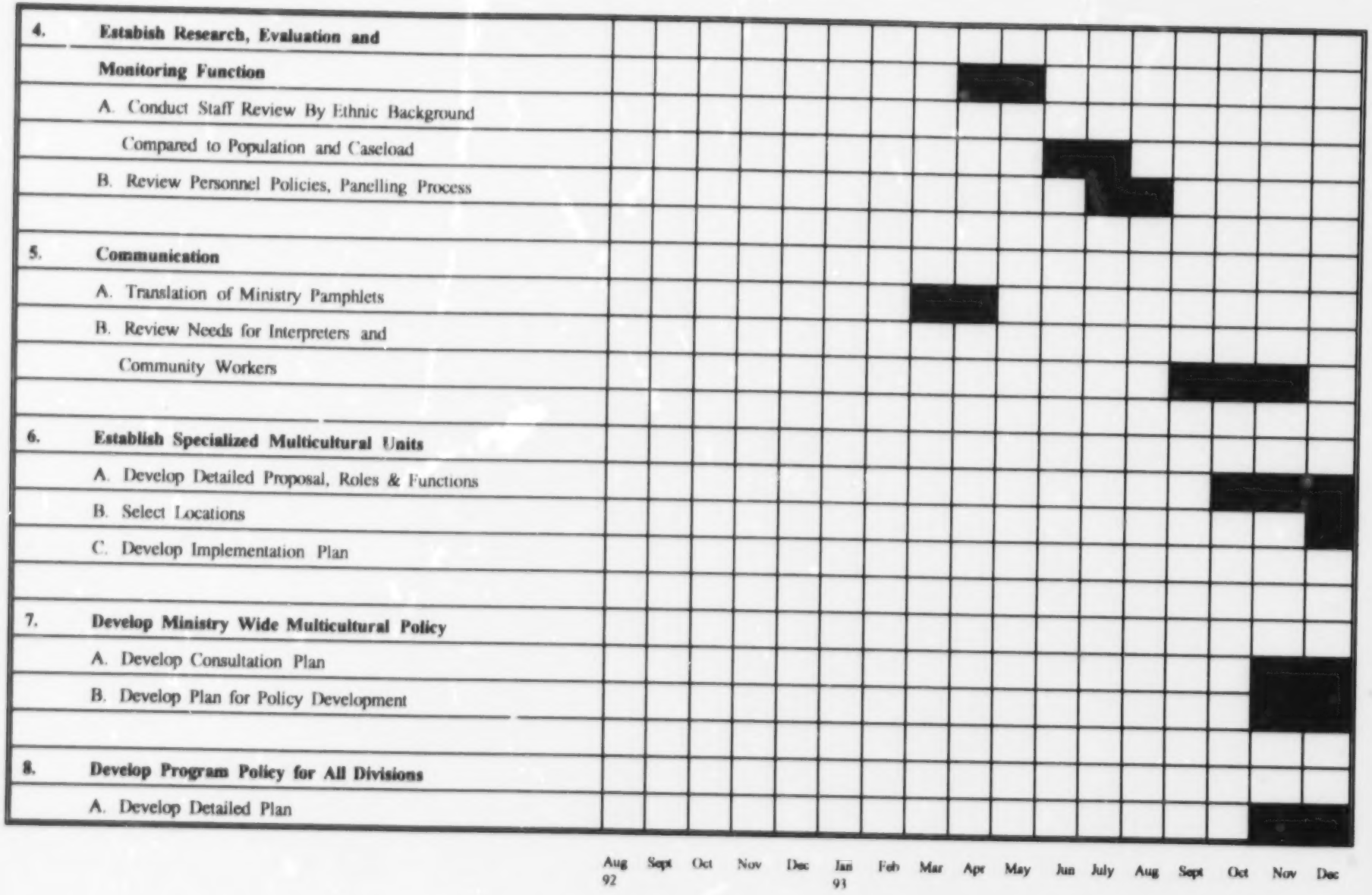
Develop Program Policy For all Divisions

Activities: Develop a detailed plan.
Timeline for completion: December/1993.

Timelines for longer term initiatives could be advanced, depending on the progress of short-term initiatives and available staff and resources.

The following chart provides a detailed work breakdown and specific timelines.


1. Report Acceptance/Distribution
A. Acceptance of Report by Minister
B. Presentation to Executive Committee
C. Distribution of Report to Ministry
D. Report and Recommendations to Com. Panel
E. Establishment of Management Position
to Coordinate Multicultural Activities
2. Multicultural Training
A. Develop Training Package
B. Liaison with Interministerial Multicultural
Committee & Employment Equity Committee
3. Multicultural Training Committee
A. Determine Membership - To Reflect
All Regions and All Programs
B. Train Regional Trainers
C. Establish Regional Training Plans
D. Conduct Regional Training
E. Establish Regional Multicultural Committees
Aug 92
Sept
Oct
Nov
Dec
Jan 93
Feb
Mar
Apr
May
Jun
July
Aug
Sept
Oct
Nov
Dec


4. Estabish Research, Evaluation and
Monitoring Function
A. Conduct Staff Review By Ethnic Background
Compared to Population and Caseload
B. Review Personnel Policies, Panelling Process
5. Communication
A. Translation of Ministry Pamphlets
B. Review Needs for Interpreters and
Community Workers
6. Establish Specialized Multicultural Units
A. Develop Detailed Proposal, Roles & Functions
B. Select Locations
C. Develop Implementation Plan
7. Develop Ministry Wide Multicultural Policy
A. Develop Consultation Plan
B. Develop Plan for Policy Development
8. Develop Program Policy for All Divisions
A. Develop Detailed Plan
Aug 92
Sept
Oct
Nov
Dec
Jan 93
Feb
Mar
Apr
May
Jun
July
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Sept
Oct
Nov
Dec

C. Concluding Remarks

British Columbia is in the process of a cultural metamorphosis. Increases in the volume of immigration, shifts in the countries of origin and settlement patterns require that cultural considerations must be reflected and integrated throughout the Ministry's legislation, policy, practice and structure. To capitalize on the strengths of cultural diversity, a pro-active approach and strategy is required. The leadership demonstrated by the Honourable Joan Smallwood, Minister of Social Services, in establishing this committee to review Family and Children's Services was an essential first step in the development of such a strategy.

The Minister's Staff Advisory Committee on Multiculturalism has worked diligently over the past six months to develop a rationale and recommend a systematic approach to identifying and addressing barriers to multiculturalism in service delivery, structure and policies of Family and Children's Services. The Committee, composed of 12 members and a chairperson, represent all Ministry regions and major ethno-cultural groups. All members are staff of Family and Children's Services who were recommended for appointment to this Committee by their Regional Directors. Their dedication to the task was evident throughout the Committee's tenure. Members undertook this committee work, in addition to their regular duties.

As the Committee's work progressed, some major multicultural issues and themes emerged. Key areas include: employment equity, attitudes towards multiculturalism, staff training, access to services by ethno-cultural groups, language and cultural sensitivity. These are reflected in the Committee's 12 key recommendations. A training package is a fundamental requirement in addressing attitudinal and competency development for all staff at all levels of the Ministry

Consulting and including ethno-cultural groups in policy and program design is another key. Under utilization of services by ethno-cultural groups is an indication that the Ministry is not meeting ethno-cultural client needs appropriately.

In approaching its task, the committee adopted the Cultural Competence model developed by Cross et.al. as a philosophical and practical framework. We believe that implementation of this model will result in improved efficiency, cost-effectiveness, mutual trust and recognition of the role which culture plays in child development and family interaction. It will help curb unnecessary removal of children and should result in practices which will assist in maintaining the child in his/her own culture and extended family system. The model will enhance understanding of ethno-cultural groups, their socio-economic realities, risk factors in child protection, unmet aspirations and their struggle to cope and adapt with the unfamiliar environment.

There are limitations to this report which should be noted. Due to our limited mandate and time frame, the committee was only able to deal with Family and Children's Services. Group process on developing consensus and key issues was also time consuming, but worthwhile and productive. Consequently, there is unfinished business in several programme areas of the Ministry i.e. adoptions, mentally handicapped services and income maintenance which remain to be addressed. Community consultation occured primarily in the lower mainland. Ninety percent of ethno-cultural minorities live in this area.

This document was intended to be and should be viewed as a first step in addressing multiculturalism within the Ministry. Future work should include a ministry-wide focus. We believe however, that many of the key recommendations in this report have ministry-wide applicability.

The key recommendations contained within this report address all major areas and represent committee consensus. These recommendations will be useful to the ministry in developing an implementation strategy and plan to address multiculturalism.

It is encouraging to note that since the appointment of this Committee, the government has established an Interministerial Committee to collaborate and co-ordinate multicultural changes throughout the civil service. This is a helpful move which will bring consistency in service design and delivery and will assist in restructuring the ministries as may be required.

In conclusion, the Ministry of Social Services is unique in its perspective in that we serve the most needy, powerless and in general those lowest on the socio-economic scale. We, as a Ministry, should be leading the change to empower our consumers to have some say as to how best they like to be helped and to enable the service providers to deliver services effectively.

Section VII

Appendices

A. Terms of Reference

B. Towards a Culturally Competent System of Care
The Mirror
You've Got To Be Carefully Taught

C. Consultations

D. Workshops and Conferences

E. Suggested Readings

F. Bibliography

Section VII Appendices

A. Terms of Reference

Background

At the end of November, 1991, the Minister announced:

> "I am appointing a Staff Advisory Committee on Multiculturalism. The Ministry is fortunate to have staff members from various cultural groups. An advisory committee of staff will be formed to advise me on ways to enhance the effectiveness of our delivery system for families and children by making our system more sensitive and responsive to cultural differences."

Mr. Charan Gill has been appointed to chair this committee.

The Purpose of the Committee

The Committee has been asked by the Minister to provide a philosophical framework and some practical ideas for improving service delivery to families and children who come into contact with our Ministry child protection system. Inevitably, its scope will overflow to other program areas within the Ministry, but its first focus will be on Family and Children's Services service delivery. Specifically, the Committee will:

- advise the Minister on ways and means to enhance the effectiveness of the Family and Children's Services delivery system for families and children;
- involve Ministry staff in this process of review;
- propose suggestions for change, if needed, that can be implemented through policy, procedural, or training enhancements;
- highlight options that might require legislative changes.

Composition of the Committee and Role of the Members

The members of the Committee will be appointed by the Minister on the recommendation of the Regional Directors. Efforts will be made to select members from different regions, different classifications and representing different cultural backgrounds. Specifically, the members will be asked:

- to attend regularly scheduled meetings of the Committee;
- to participate in various activities of the Committee, as requested by the Chair;
- to present a report to the Minister by July 30, 1992. The report would be expected to take into account both immediate and longer term options for change.

Chair Responsibilities

The Chair will assume responsibility to liaise with other ministries involved in multicultural initiatives, in particular the legislative review and employment equity.

The Concept of Cultural Competence

The Committee will advise the Minister on the existing readiness of the organization to deliver Family and Children's Services in a culturally competent manner.

Cultural competence has been defined as "a set of congruent behaviours, attitudes and policies that come together in a system, agency, or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations ... A culturally competent system of care acknowledges and incorporates - at all levels - the importance of culture, the assessment of cross-cultural relations, vigilance towards the dynamics that result from cultural differences the expansion of cultural knowledge, and the adaptation of services to meet culturally-unique needs." (CASSP Tribunal Assistance Centre, March 1989)

The value base usually associated with an organization serving people of different cultures in a culturally competent manner can be summarized as follows:

- Respects the unique, culturally-defined needs of various client populations.
- Acknowledges culture as a predominant force in shaping behaviours, values and institutions.
- Views natural systems (family, community, church, healers, etc.) as primary mechanisms of support for minority populations.
- Starts with the "family," as defined in each culture, as the primary and preferred point of intervention.
- Acknowledges that minority people are served in varying degrees by the natural system.
- Recognizes that the concepts of "family," "community," etc. are different for various cultures and even for subgroups within cultures.

To assess the organization's cultural competence, major components of the system need to be reviewed at different levels:

- the policy making level
- the administrative level
- the practitioner level
- the consumer level

The chart on the following page summarizes the concept components of cultural competence.

Overview of Work Plan

In order to undertake this work, the Committee will:

- analyze the cultural diversity of the population of the province in relation to our Family and Children's Services client profile as well as our staff profile;

- meet with selected representatives of cultural groups who have had experience and contact with our service;

- work closely with the employment equity and legislative review initiatives that are taking place concurrently, to ensure an integrated approach to considerations of cultural competence;

- analyze initiatives that have been introduced in other jurisdictions in the area of cultural competence and the delivery of human services;

- review specific policies and procedures that have a particular impact on services to families of different cultures and recommend service adaptation if such would make the organization more competent.

Technical Considerations

- Panel members will be given time to be involved in this Committee. The time commitments will involve approximately two days a month from February 1 to July 30, 1992. The chair will be given a six month full-time secondment;

- Technical support will be provided to the Committee by Family and Children's Services Division;

- Activities of the Committee may not exceed the budget or time commitments allocated to the process.

Review Procedure

Cultural Consultants

Cultural Plans

Cultural Coordinator

Facility/Decor

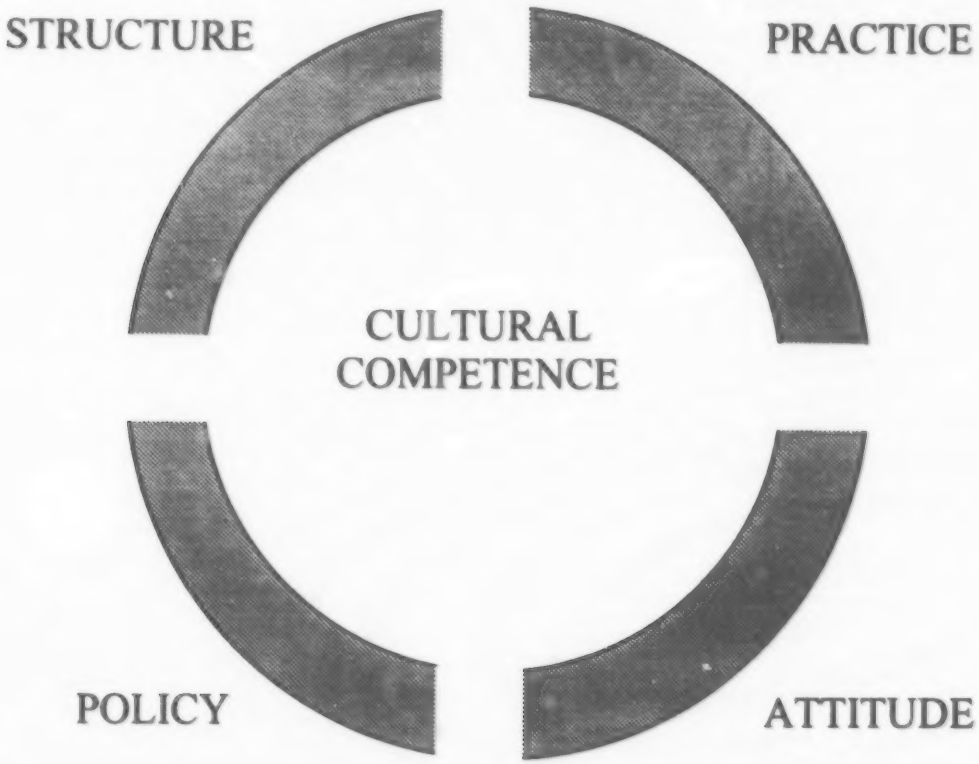
Identify Enhancement

Values Clarification

Ethnographic Interviewing

Cultural Assessment

Context Stretching



Agency Standards

Mission Statement

Cultural Competence Policy Statement

Job Qualifications

Self Assessment

Training

Increased Contact

Staffing

B. Towards a Culturally Competent System of Care

THE MIRROR

[PEOPLE SAY LEGISLATION IS A MIRROR. IT REFLECTS THE IMAGE OF ITS SOCIETY, ITS CIVILIZATION AND ITS CULTURAL NORMS]

"Good morning Mahmood! And what brings you here so early on a Sunday morning?" I asked my friend when I found him at my doorstep.

"Good morning, he replied. "Remember last night you were talking about the Canadian mosaic?"

"Yeah, so?"

"Well, after I left your place, I kept thinking about your comments..."

"It seems you have brought me something, it looks like a brochure."

"You may call it a brochure, I call it a mirror". "Check and see if you can see your face in it". "I have to leave". "I promised Fairda, that I will be back in a minute".

"I am part of this society, I said to myself, so it should reflect my image too". I looked into the mirror but it did not reflect my image. I found it blank.

I took it to my aboriginal friend, Mr. Dave Richards and asked him to look into the mirror. He looked and found it lacked his image as it did mine.

I was not going to give up, so I took it to my Chinese friend, Mrs. Hua so that she could look in the mirror. The mirror did not reflect her image either.

Then I took it to my next door neighbours, Dick and Brenda and asked them to look into the mirror; they did and they saw themselves individually and together. The mirror reflected their image perfectly--a beautiful couple. "It's a fine mirror. Where did you buy it?", they asked. "They don't make these mirrors anymore".

I took my mirror back, smiled, and left them talking about it.

When I came home, my daughter said, "Uncle John is waiting for you. He is going overseas again." There was a touch of complaint in her voice. I said to her, "Uncle John is an antique dealer and to operate his business, he needs to travel."

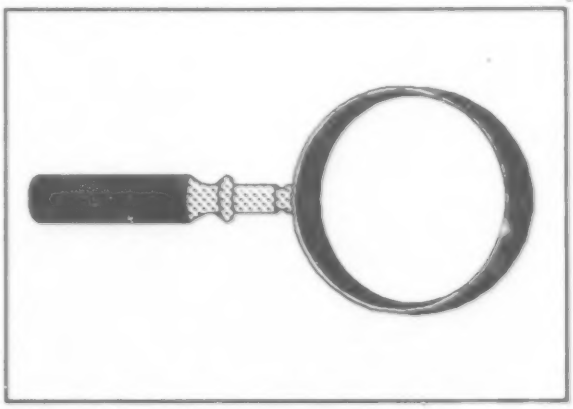
"Hi John, What's up?" He saw the mirror in my hand and asked, "where did you get that antique mirror? I have a lot of them; you do know that I collect them."

"What's so great about this mirror?", I asked.

He said, "You don't know? Haven't you tried to see yourself in it? You see, this mirror is not colour blind. That means only a certain group of people can see themselves in it, you can't. Nobody likes these mirrors anymore. They do not sell well. So they are being discontinued. Now, they are trying to make mirrors that are colour blind, that is mirrors that are not partial to one colour only."

"Thank God", I said, feeling good about my face. "Take it, you can sell it in your shop." "I don't need it", he replied.

by Suresh Kurl



You've Got To Be Carefully Taught

You've got to be taught to hate and fear,
You've got to be taught from year to year,
It's got to be drummed in your dear little ear
You've got to be carefully taught.

You've got to be taught to be afraid of people
Whose eyes are oddly made
And people whose skin is a different shade,
You've got to be carefully taught.

You've got to be taught, before it's too late,
Before you are 6, 7 or 8,
To hate all the people your relatives hate,
You've got to be carefully taught,
You've got to be carefully taught.

In his paper "Ethnic Prejudcies and the Role of the School", University of British Columbia's Dr. John Kehoe states -

> "Prejudice and discrimination are not innate, but are learned, usually within the family and often without conscious intent. There is evidence that ethnic attitudes begin to take shape at 3 and 4".
>
> These children are the future.

C. Consultations

MOSAIC

Nasser Amiri
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Paul Gill	C.F.U.
Sat Basran	Ded Agriculture Research and Education Society
Betty Lough	Congress of Black Women
Dwight Wilson	R.C.M.P. Ethnic Liaison Officer
Cecilia Kalaw	B.C.O.F.B.

"Surrey's Challenge for the 90's - Developing Multicultural Service Delivery Systems"

John Simpson	Legal Services Society
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Adriana Molina	S.D.I.S.S. (SLP)
Betty McClurg	Langley Family Services
Bayla Greenspoon	Early Childhood Multicultural Services
Holly Chang	District of Surrey
Caroline Miller	R.C.M.P. Victim Services
Sylvain Leclerc	Community Development Consultant
John Paterson	Ministry of Social Services Family and Children's Services
Charan Gill	Ministry of Social Services
Trish Salisbury	Surrey Municipal Hall Dept. of Parks and Recreation
Sandy Rockwell	Surrey Municipal Hall Dept. of Parks and Recreation
Ravi Basi	S.D.I.S.S.
Sheila Munnalal	O.A.S.I.S.
Norma Maurtua	Delta Youth Services

Dave Blair	Surrey Community Services Society
Astrid Neumann	Surrey Community Services Society
Steve Swenson	School District #36 Continuing Education
Gary Hamblin	Delta Youth Services
Pamela Young	The Arthritis Society
Wayne Bernard	Surrey Fire Department
Derek Murphy	United Way of the Lower Mainland
Susan Papadionissiou	United Way of the Lower Mainland
Doris Zayonce	Surrey Community Services
Nigel Deacon	School District #36
Tracy Potkins	Surrey Community Resource Society
Thevi Pather	Boy's and Girl's Clubs The Door Program
Bill Eccleston	Surrey Municipal Hall
Rajpal Kohli	Legal Services Society
Ritta Katajamaki	
Laurel Lawson	Surrey Parks and Recreation
Marianne Hall	Newton Library

Affiliation of Multicultural Societies and Service Agencies

Mary Beth Small	Cowichan Valley I.A.S.
Monica A. Stokl	Community Health Nurse Vancouver Health Department
Preet Pandler	South Vancouver Neighbourhood House
Joyce Kyi	Immigrant Services Society
Joseph Fong	S.U.C.C.E.S.S.
Richard Nann	S.P.A.R.C.
Mel Blackman	Central Vancouver Island Multicultural Society
Sheila Munnalal	O.A.S.I.S.
Marilyn Maiza	South Vancouver Neighbourhood House
Renuka Sezu	O.A.S.I.S.
Marisol Sepúlveda	A.M.S.S.A.
Joseph Sasvari	Health Department
Cynthia Cornish	C.A.E.R.S.
Alan Dutton	C.A.E.R.S.
Annie McKelnot	V.M.S.
Jagdeep Sanghera	V.M.S.
Jean Maloney	P.I.R.S.

Vancouver and Lower Mainland
Multicultural Family Support Services Society

Shashi Assanand

Sylvana Lazcano

Tuoi Nguyen

Ranjeet Aujla

Carmen Chan

Mitra Sobhara

Burnaby Multicultural Society

Susan French

Eugene Kaellis

Federal Government

Rita Katajamaki — Secretary of State

D. Workshops and Conferences

1. Canadian Council on Multicultural Health
   2nd National Conference
   TOWARDS EQUITY IN HEALTH
   Whistler, British Columbia

2. Surrey's Challenge of the 90's:
   DEVELOPING MULTICULTURAL DELIVERY SYSTEM

3. The Western Canada Regional Symposium on Race Relations
   CROSSROADS '92
   Federation of Canadian Municipalities,
   Calgary, Alberta

4. The Day to Eliminate Racism
   CROSS-CULTURAL SENSITIZATION WORKSHOP
   Quesnel, B.C.

5. B.C. Association of
   Community Living AGM
   MAKING COMMUNITY PARTICIPATION A REALITY
   Whistler, B.C.

6. The American Humane Association
   TOWARDS CULTURAL COMPETENCE
   A Certificate Training Workshop, Denver

7. **GHANIAN NATIONAL MULTICULTURAL CONFERENCE**
   Vancouver, B.C.
   Sponsored by Ghanian Multicultural Association

8. **IN JUSTICE: CANADA, MINORITIES AND HUMAN RIGHTS**
   Vancouver, B.C.
   Sponsored by the National Association of Japanese Canadians, and the Centre for Canadian Studies, Simon Fraser University

E. Suggested Readings

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